

Introduction to German Idealism in my own work

By Shomit Sirohi

Abstract then in many ways, theorise, ruminate, talk, and act it out – I call this methods – it reads as more infinite than the traditional German Idealism – something like Hegel coming into the picture of Heidegger – Ground and Condition though – there can be a love for Heidegger – two or three sides to me.

I. Flying Machines

That Hegel argues, there are flying machines, which means simple notes, currency or even event managers who guide you to university to teach, when in fact you are a German Idealist.

II. Arches

The architectural side of France under De Gaulle, that one could just walk and smoke and talk in a window-shopping life.

III. Unionised therefore

From mathematics, to architecture, poetry and literature, even forms of sport commentary to even education theory, even in fact Hegel and traditions, or biographical writings, even in fact genius in daily life.

Part II

I. Arcane

A love for the arcane Hegel.

II. Heidegger

Being-in-the world.

Part III.

In fact then German Idealism is about in Sirohi, therefore – Hegel combined with Heidegger which produces being, pure Being with the question of the meaning of Being, and Existentialism, Dialectics and Encyclopaedia and philosophy systematics which though is meant to be lived.

The living aspect of German Idealism is in two parts – ground and condition – what is called film criticism, and cultural criticism or above the knack for commenting in Kierkegaard, or Hegel perhaps even Nietzsche or Marx then is simply a style – it is all about the style which can be Sirohian as well, when one says, lightness.

II. German Idealism – Hegel and Heidegger combined to produce Theory of Individual or Elements of Dialectical Materialism.

IV. Teaching therefore Philosophy so far

In the modern context – lectures and topics.

V. Exploring in that Culture and then that is all

So one then practices and explores culture and this simplicity is Sirohi.

Part III.

From arcane references in Hegel, to in fact meditations on theology, even Wittgenstein's toy and model figuratives, Sirohi is about lectures and

topics which though means
phenomenology and concept joined –
ontology and phenomenology in fact –
which becomes being-in-the-world and
conceptual dialectics.

Part IV.

The ground and condition of in fact
cultural and explorations of culture.

Example of images to describe this fulfill
the meaning of a French Hegel, who is
German Idealist with a love for daily life
pizzas with his lovers.



About cafes, perhaps Le Corbusier café, and such problems as jokes – traffic in De Gaulle's Paris. In fact German Idealism is the psychoanalytic reference to culture this way – imagine a concrete practical remark which then generalizes into a history of French type which shifts then to its paraphernalia in Irving college manners, or even university history of how to produce a montage of courses.

Such descriptions, such infinite cultural criticism – also practiced in fact as French Hegel, but also in fact Heideggerean, and not French alone perhaps also Spanish which brings us to German, in Frankfurt as well did you know a man was killing himself in a café, because of the heat.



Insurrection and poetry, literature means that. I then mean German Idealism is about Goethe, and I am about Paul Celan and that I my Goethe, imagine the formalism of going to a opera and visiting gaudy buildings shifted to visiting the theatre, and ballet class.



Reading, and reflecting perhaps with Tai pi and Tai chi – what is then the process of senses, and logics of sense – all of this becomes a way of abstracting as daily life meandering.



Praxis talking – I will meet you in a
contingent bet each day and encounter
you.